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XAVIER UNIVERSITY NEWS

Summer Edition Published by the Student Publications Workshop

No. 2

MONDAY, JULY 23, 1956

Cincinnati, Ohio

Graduate School Hits 10th Year

Workshop Publishes Paper; Learns Layout, Make-up Arts



Dr. Joseph Link, faculty advisor, explains a point of make-up to the class in school publications. Seated left to right are Sister Imelda, S.N.D. de N., Sister Jane, O.S.U., Sister Charitine Marie, O.S.F., Sister Florentia, O.S.U. Standing are Robert Economou, Sister Agnes Marian, C.D.P., Dr. Link, and Paul Sweeney.

For the second time in the history of Xavier University, the Workshop in School Publications is publishing a summer edition of The News for the summer school students and faculty on the Avondale campus. The first edition was published by the workshop in the summer of 1953.

One of the features of the summer sessions, the workshop includes layout and makeup of school magazines, annuals, brochures, pamphlets, letterheads, and promotional materials including continuity and production of colored sound 16mm motion pictures, radio and educational TV shows and production.

This year the workshop consists of lay graduate members as well as Religious of five different communities. Dr. Joseph Link, Jr., former editor of the Stars and Stripes, European Editions of World War II, faculty adviser of the Xavier University News, and one of the editors of the Lincoln Library of Essential Information, is the instructor in the workshop.

McCoy, Hailstones Found MBA Course Four Years Ago

During the past four years business executives have been coming to the Xavier Campus in order to do graduate work in business administration.

The Master of Business Administration course was originated by Dr. Raymond F. McCoy, dean of the Graduate Division, and Dr. Thomas J. Hailstones, director of business administration programs. Presently, over half the graduate students in the University are enrolled in the graduate business program.

The program is designed to fill a specific need in the business community. There are many capable young men in industry today who desire to further their education. Unable to leave their jobs to attend school, these men can obtain an advanced degree in business by attending classes on Saturday and during the evenings. Ninety-eight percent of the students enrolled in the program are attending on a part-time basis.

In addition the program is designed to fit the needs of the chemist, engineer, liberal arts, and other non-business graduates, who now find that a knowledge of business administration

(Continued on Page 8)

Division Completes Decade Of Progress; Has Highest Enrollment In 10 Year History

By Sister Charitine Marie, O.S.F., News Editor

Early in its history St. Xavier College began to offer programs leading to master's degrees. The formal establishment of a Graduate Division did not take place until 1946, in spite of the previous existence of graduate programs.

The summer session this year will mark the tenth anniversary of Xavier's Graduate Division. Dr. Raymond F. McCoy has been Dean of the Graduate School since its foundation in 1946.

Dr. McCoy has been active in national and international educational circles. He served as Ad-



Grad School Chief

ministrative Assistant of the Cincinnati Public Schools for two years. He is a member of the

Plans and Problems Committee of the Catholic Educational Association and of the Catholic Association for International Peace. At both Paris, France and at Lake Success, New York, Dr. McCoy represented the United States at international UNESCO parleys.

The Graduate Division for the summer session of 1946 had an enrollment of 135 students. Of these students 122 were religious sisters, four were priests and brothers, and nine were lay people. In contrast there are 401 students registered in all the graduate departments for the summer of 1956. Of these students there are 145 religious sisters, 30 priests and brothers, 76 seminarians, and 150 lay students.

In 1946 the religious sisters made up 90 per cent of the summer session enrollment as compared to 36 per cent of the summer term enrollment in 1956. Although the percentage enrollment of the religious sisters decreased

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OFFICIAL



BULLETIN

PRESIDENT'S MESSAGE

It would take little proving to establish the fact that summer is not a vacation period on the Xavier campus. The University can no longer render its service on a nine months basis. This present summer session, our largest, has more than 600 students enrolled. Three successful special institutes—the Conference on the Theology and Practice of Devotion to the Sacred Heart, the Conference on the Missionary Function of the Church in Today's World, and one for the discussion of the Business Problems of Catholic Institutions are already concluded.

We are indeed happy that our learned faculty and our facilities are so much in demand. However, we are making every effort to insure that our teachers get that precious period of personal vacation which renews their energies through a change of scene and a relief from routine.

The University administration, too, is engaged in a busy summer schedule. Applications from out-of-town students far exceed our housing facilities and much careful deliberation is going into the solution of the problem. The fall will bring the introduction of our new General Studies Program and the full-scale inauguration of our Institute of Hispanic Studies. Now in preparation, also, are the important highlights of the University's 125th Anniversary Celebration, the Founders Day Observance on Oct. 17, and the Birthday Symphony Concert in the Fieldhouse on Nov. 20.

I am happy that Xavier University is so busy. Activity for the sake of activity would be unworthy of an educational institution. But nowhere do I detect any lessening of the academic ideal. Our summer students are admitted by the same standards that prevail throughout the year and they have proved that they are capable, hard-working, and deadly-serious about achieving their goals.

I appreciate this opportunity to address the Summer School students through the Summer School News. I admire your diligence and express the fervent hope that what you gain here will have lasting value throughout your lives.

Very Rev. Paul L. O'Connor, S.J., president

SEPTEMBER

... BY TOM GRAY



XAVIER UNIVERSITY NEWS *Viewpoints:*

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Sister Agnes Marian, C.D.P., Robert Economou
(The views and opinions expressed by various feature writers, columnists, and editorial writers do not necessarily express the official opinion of the Xavier University administration. Matters of official nature appearing in The News will be so designated.)
FACULTY ADVISER.....Dr. Joseph F. Link, Jr.
MAKE-UP CONSULTANT.....Robert E. Mauley, '56

Teen-Age Values?

One of the greatest things missing in the American so-called "way of life" today is a genuine sense of values. Teen-agers as well as many adults have lived only in a prosperity economy—not knowing real work or want. Manual labor is looked down upon as good enough only for the foreigner or colored. The person whose name appears in the paper the most is the most popular, and consequently the most important. The "successful" man today is he who has the biggest job, makes the biggest salary, has the biggest house, biggest swimming pool, biggest car, and biggest yacht.

And where do our young people get their standards for judging real and genuine values? From our radio, television, newspapers and movies produced by adults. To the average youth today, the most important Americans are such characters as Marilyn Monroe, Elvis Presley, Rita Hayworth, Tommy Mansville, Barbara Hutton or Doris Duke Cromwell—all because such dupes as Walter Winchell, Luella Parsons, or Dorothy Kilgallen misuse the information media today to give news value and importance to anything these people do or say.

Virtue is not news—only crime. The complete disregard today by many of our information media people for truthful news, objectively told is evident. A scoop or story is printed regardless of its effect upon the readers who in most cases cannot do anything about it anyway or who certainly will not be less informed if the story were ignored.

These are the strong forces in the out-of-school world with which our schools today must compete. The things in life which really count—home, family, virtue, kindness, charity, love, decency—are not popular because they do not provide "News". The one institution today in a position with the Church to bring our values back into focus is the American school.

Tenth Birthday

This year marks the tenth birthday of Xavier University's Graduate Division which has become one of the most important and popular divisions of the University. The excellent faculty, well planned and extensive curriculum, facilities, and programs as well as the large graduate student enrollment did not grow overnight. It took vision, foresight, planning, and courage.

In the days at Xavier during 1945 and 1946, the then president, Very Rev. Celestin J. Steiner, S.J., now president of the University of Detroit, saw the need for graduate study in education, history, English, and the sciences. Together with his Jesuit and lay advisers, led by the Rev. William P. Hetherington, S.J. and Dr. Raymond McCoy, Father Steiner worked out, presented, and had approved his graduate program by the State and accrediting associations. Father Hetherington directed the graduate division during the first summer session in 1946 after which Dr. Raymond McCoy became director.

Under the regime and encouragement of the Very Rev. James F. Maguire, S.J., now president of Loyola University in Chicago, and the Very Rev. Paul L. O'Connor, S.J., former dean of the College of Arts and Sciences at Xavier, the graduate division has truly come of age. Its success and brilliant record is the envy of many educators and colleges in this area. Today the staff of The News is happy to salute and recognize these pioneers whose work of ten years ago has not been in vain.



Let's Challenge The Principal

By Lt. John C. Allen

Modern school principals are told by dynamic psychologists that in order to secure co-operation in carrying out school policy they should permit teachers to participate in making decisions concerning operation of the school. These experts maintain that if the individual teacher has a hand in the formulation of school policy he will be more apt to earnestly attempt to carry out the program.

The principal is told by the best of these group dynamicists that he should set up teacher committees, let them discover for themselves the problems of the school and permit them to arrive at their own solutions through group discussion. From group discussion, the dynamicists hold, comes knowledge.

The Principal must provide his committees with all the assistance they might require in order to arrive at a solution. He must provide them with "experts" from the "outside", free time for meetings, literature, surveys, and beer and pretzels. The Principal

must never give any hint to the committee members as to his desires, ideas, or opinions regarding a solution to the problem. To do so might inhibit their "free thinking." The Principal's authority? Authority be damned! Undemocratic! The Principal's experience? Of no value in solving today's problems.

Eventually, as the group dynamics program progresses, The Principal can be eliminated. A clerk, at half the salary, can assume The Principal's administrative duties and can assign teachers to committees by means of a duty roster.

The final result? Utopia High where all problems are solved

co-operatively through group discussion and mutual agreement; where everyone agrees with, abides by, and carries out the decisions of the group.

Securing teacher co-operation by permitting them to participate in school administration has some value. The participation should not extend to the formulation of school policy. The direction which the school takes is the sole responsibility of the principal. He may permit his teachers to participate in administration by delegating some of his authority, but he cannot delegate his responsibility.

The principal would do better to try to secure teacher co-operation by gaining their respect for his leadership. He should continuously strive to develop the qualities of a leader: professional competence, an understanding of human nature, and a good moral character.

The Reader Writes

Co-education

Dear Editors:

The Jesuits are noted for their outstanding institutions of higher learning such as Xavier University. They operate schools throughout the world with the purpose of helping young men and women to become good Catholics and citizens. The purpose of our very being is to reach God, and every phase of our lives should lead us to Him. Naturally, a Catholic education is very necessary.

In Cincinnati there is only one Catholic university for men. There are two colleges for women and no co-educational Catholic colleges. Due to this fact, many Catholic students enroll in secular schools.

Many Catholic girls I know are attending Miami and UC because of the broader social and educational activities offered at these co-educational schools.

For these students there is danger, of course, in attending a non-Catholic school, whether it is co-educational or not. First, their education cannot possibly be complete, for it lacks God or even denies God, and thus they are not properly equipped to fulfill their purpose in life.

Second, through their social life in a secular college, many Catholic men and women meet and finally marry people who are not of their own faith. If they had attended a Catholic school, it would have been far more likely that they would have met a Catholic partner.

This city is in need of a Catholic co-ed university, and Xavier should be one.

Sincerely,
Sue Schmitter

Editor's Note: Father O'Connor answers the question of co-education in his interview. See page eight.

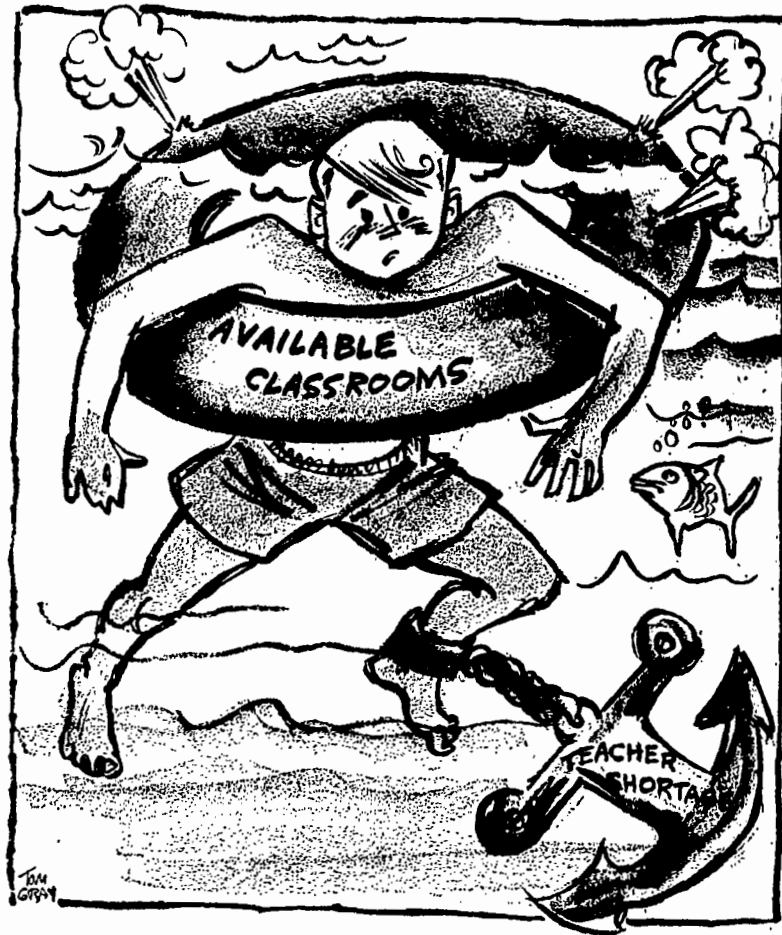
Undue Emphasis?

Dear Editor:

The aspect of attending Xavier that impresses one most after several summer sessions here is the friendly and helpful relationship that exists between the faculty and students.

However, there is one question that tends to creep more to the surface in one's thoughts the longer one attends Xavier. It is

SCHOOL DAZE ... BY TOM GRAY



this: Why the emphasis on public school education in so many of the graduate classes as though our parochial schools will become better insofar as we "come up" to their standards?

Is it because of the number of lay students who are attending and who may not teach in Catholic schools that the public school criteria must be emphasized? Or is it that the parochial schools are so inferior that their point of view cannot be accepted except in religious matters? Results in achievement and in well-adjusted citizens from Catholic schools seem to compare favorably with other schools and so disprove this. Do we as students fail to emphasize the wonderful work we see being done and actually participate in the Catholic schools of the various states where we teach?

Whatever the reason for this seeming emphasis, and more than one sister has noticed it, there is undoubtedly some explanation. Perhaps one has already been given but has not become widespread. Would you please inform us?

Sincerely,
Sister Mary Aubert Fleischman, C.P.S.

Editor's Note: Dr. McCoy's answer, "As chairman of the department of education at Xavier, I

know of no statement or allegations made in classes which are not subject to discussion or disproof by the mature students of both parochial and public school systems who are our students. I feel certain that our instructional staff is ready to discuss specific statements which students challenge. Let's challenge specifics with specifics in class!

"As an instructor in some of the education courses, I would define my own attitude to be that there is much that parochial schools can learn from public education; and there is much that public schools can learn from parochial schools. I don't have any more space here for specifics, however, than did Sister."

Exam Schedule

Dear Editor:

You are aware of the fact that the majority of students attending Xavier during the summer are also working, some part-time and some a full eight hours a day. It is difficult many times to stretch the day to provide time for work, assignments and study.

Those last days of July are demanding ones of both the physical and mental powers. Usually more time is exacted by the employer because many employees are on vacation. Since exams are

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Xavier University Steadily Expands In 125-Year History

BISHOP FENWICK STRUGGLES HARD TO FOUND XAVIER

Contemporary Cincinnatians and Xavier students build their bodies at the Fenwick club with certain paralleling of the work of Bishop Edward Fenwick, O.P. Bishop Fenwick built the Ohio diocese from one with no churches, one missionary priest, and a few scattered Catholic families in fourteen years into a flourishing see with twenty-four priests, missionaries, twenty-two churches, many congregations without churches, a private press printing a weekly newspaper *The Catholic Telegraph*, and a seminary dedicated to St. Francis Xavier, now Xavier University.

Braves Hardships

Bishop Fenwick was born in Maryland in 1768. After studies under a tutor in his own home he attended Holy Cross College in Bornheim, Belgium. Ordained in 1793, he fled the French revolution to England where he remained until 1804 when he returned to the United States to found a new province of Dominicans in Kentucky. The year 1807 found him released from his duties as superior and sent as a missionary after the lost sheep among the pioneer families. In 1821 he received word while in the Ohio woods that he had been appointed bishop of Cincinnati, with jurisdiction over Ohio's and Michigan's 6000 Catholics.

The Cincinnati papers of the time noted the appointment of a Roman Catholic bishop mainly because his reported ultimate intention was to found a school.

The new bishop soon found himself in financial deep waters—so much so that during a visit to Rome, he begged the pope to let him resign. The pope refused his plea but granted the diocese a subsidy and donated many precious church goods.

Opens Cathedral

Bishop Fenwick continued traveling through Europe making friends for his diocese. Some were benefactors while others were priests who came to staff this new ecclesiastical outpost.

Following Bishops Fenwick's return to Cincinnati in 1825, the first Cathedral of St. Peter was opened. The 50 by 110 feet dimensions were "vast for a house of God in this country."

Though he had ready students and a building, Bishop Fenwick could find no professors to teach in the seminary.

In 1829 he did finally open a seminary in the old frame building that had been his first church and residence. Meanwhile Alphus White, a Cincinnati architect, designed a building to match the Cathedral. The cornerstone of this Athenaeum was laid in 1830 and a year later it was dedicated to St. Francis Xavier.

Starts Newspaper

During this time the bishop traveled from congregation to congregation in Ohio and Michigan, persuaded nuns to come and open schools for girls' education, and founded *The Catholic Telegraph* as an apologetic newspaper.

Bishop Fenwick was never robust. Despite this he took a

final trip through Cleveland, past Detroit, up Salute Ste. Marie, down to Pittsburgh, and finally to Wooster, Ohio where he lost strength and died in 1832. Alphus White brought his body to Cincinnati; it now rests in St. Joseph's cemetery.

Commencement Exercises Announced

The following is an account of early exams at St. Xavier College, as published in the *Catholic Telegraph*.—Ed.

ST. XAVIER COLLEGE, June 24, (1843)—The third annual examinations of the different classes will commence at the above named institution on Thursday, June 22.

Hours of Examination

From 8½ till 11½ A.M.
From 2½ till 5 P.M.

Order of Examinations

Do 23, do Greek;
Do 24, do French;
Do 26, do English;
Do 27, do Profane History, Mythology, Geography and use of the Globes;
Do 28, Rhetoric, Logic and Constitutional Law;
Do 29, Mathematics;
Do 30, Chemistry and Natural Philosophy.

The Exhibition will take place on the 4th, 5th, 6th and 7th of July. Exercises to commence at 7½ o'clock P.M.

The parents and guardians of the pupils, and the friends of the institution are respectfully invited to attend.

In the name of the Faculty,
J. B. Duerinck, Sec'y.

The Time: July 4th, 1843; the Place: the Assembly Hall of St. Xavier College on Sycamore Street; the Occasion: the opening night of the Commencement exercises.

The College hall is rapidly filling. The National Holiday is bringing out the smartest fashions. The gentlemen in impressive top hats, Prince Alberts, pleated and ruffled shirts, tight-fitting trousers with gaiter straps; the ladies in flounced, beribboned and voluminously ruffled dresses or hoop skirts, dainty, wasp-waisted basques, and the demure poke bonnets with the precisely tied ribbon bow setting off the dimpled chin. The students are all seated together in one section of the hall, a few nervously awaiting their turn to speak, the others celebrating the close of the school year with much eclat. In the center of the stage, the officer of the evening, the President of the Philopedian Society, presides. He raps for order.

The first speaker of the evening takes his place. A bow, and an acknowledgment to the Reverend Faculty, the Chairman, and the Ladies and Gentlemen. In the free and easy style born of an accustomed speaker in an active debating society, the youthful orator charms his audience by his well delivered speech, "as

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Education Progresses Through Years Despite Obstacles, Reverses

By Sister Imelda, S.N.D. De N.
Associate Editor

XAVIER UNIVERSITY WAS FOUNDED 125 years ago by a man of courage and broad vision. That man was the first Bishop of the Diocese of Cincinnati, Right Rev. Edward Fenwick, O.P. When the school opened on Oct. 17, 1831, it was called the Athenaeum. The Rev. James L. Mullon was its first director. It was the first Catholic College in Ohio, the second in the West, and the fourth in the United States. The buildings were situated on Sycamore street in downtown Cincinnati where St. Xavier Church and St. Xavier High School now stand.

The Athenaeum never had large numbers of students. Rev. John B. Purcell, the second bishop of Cincinnati, became president in 1834. He took a real interest in the project, but he was forced to close the college temporarily due to lack of funds and students.

Bishop Purcell appealed to Rome for the Jesuits of St. Louis University to take over the administration of the school. The Jesuits arrived on Oct. 1, 1840 and began first classes shortly thereafter. Rev. John A. Elet, S.J. was the first Jesuit rector, and the name of the institution was changed to St. Xavier College.

THE SCHOOL ADVANCED RAPIDLY. In 1842 a 30-year charter was granted by the General Assembly of Ohio. The Sodality was established, and from 1841 dates the Poland Philopedian Society with its polemic activities. Boarders were received as well as day students, some even coming from Mexico and Cuba. The attendance grew from 173 in 1841 to 330 in 1847.

It would seem that the students led unusual and rather strenuous lives. From 5 a.m. until 7 p.m. they prayed, studied, recited, and listened to moral lectures. There was a study period at 5:30 a.m. and another at 6:30 p.m. that even the day scholars were required to attend.

The following paragraph is quoted from the First Catalogue (1841-42): "The general age for admission is from 10 to 16. On entering each boarder must be provided with a uniform to be worn upon public occasions: it consists of a blue or black frock coat and white pantaloons. The English is the ordinary language of communication in all the classes, but French and English are spoken indiscriminately during the hours of recreation. With regard to pocket money, it is the wish of the President that no more than twelve and one-half cents be allowed to the boarders."

After 1848 the enrollment declined. This did not deter Rev. George Carrell, S.J. from beginning the work of expanding the college, however. The new building contained two dormitories, a museum, and a chemistry laboratory.

THE FINANCIAL SITUATION gradually grew worse under Fr. Carrell's successor, Rev. Isidore Boudreaux, S.J. When the problem became so great that the only solution seemed to abandon the college, Rev. Peter DeSmet, S.J., saved the situation. He suggested that the boarding department be closed. Xavier was thus able to continue but not without great hardship.

The College had to fight for its life with many

foes, among them the great cholera epidemic in 1849 and the intolerance of the Know-Nothing movement. Perhaps the severest trial of all was the Civil War.

In the complicated time after the Civil War, the first period of prosperity came. In 1865 the student body numbered 263. It was the commercial department that the greatest growth was shown. President Walter Hill, S.J. made further expansions. On May 7, 1869 a perpetual charter was granted to St. Xavier College by the General Assembly of Ohio.

In 1882 St. Xavier College was faced with the great calamity of the burning of the Church. Alumni, parishioners, and friends came to the rescue and raised a sum of \$60,000.

Although the college offered both a classical and a commercial course, the emphasis was on the classical program. The College of Liberal Arts is the heart of the Jesuit system of education. The students in the commercial course received no degree, but were given a "certificate of proficiency or scholarship."

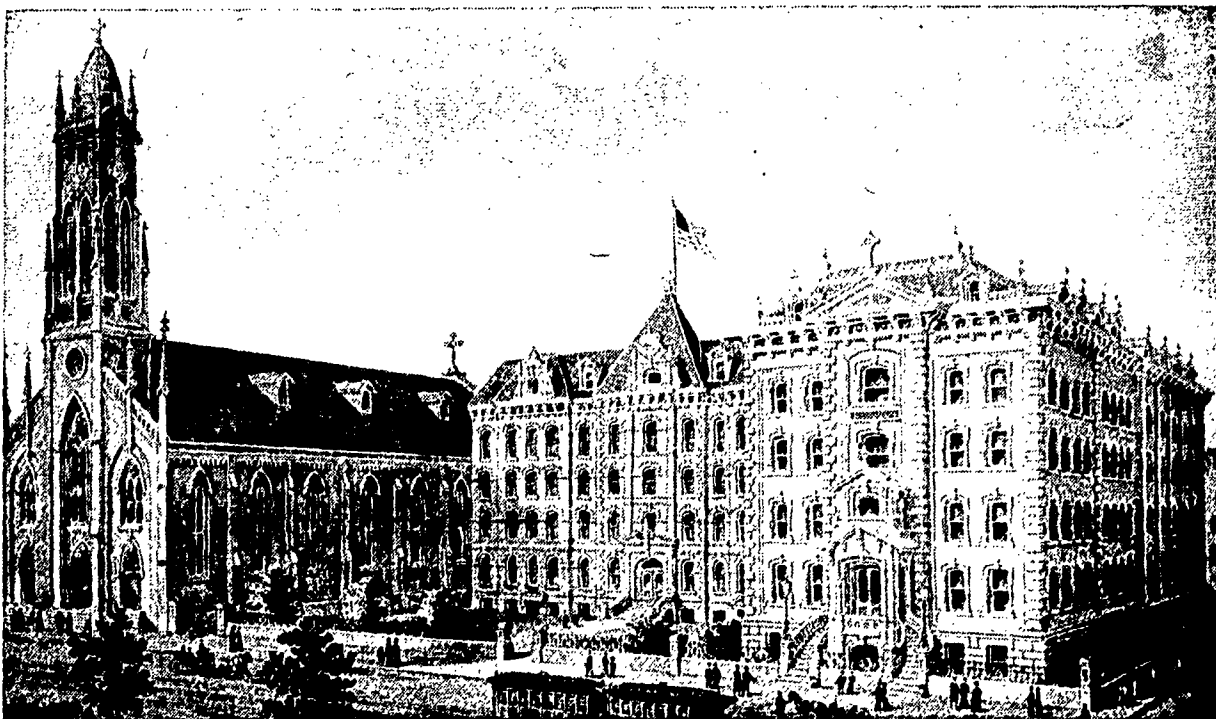
The St. Xavier College Library is first mentioned in the Catalogue of 1849-50. At that time it numbered 6000 volumes. The library has grown from year to year until at the present time the total is 110,000 volumes.

It was in 1885 that the Moeller Building was erected to provide additional classrooms, a study hall, and an auditorium. In the Golden Anniversary year of the coming of the Jesuits to the school, there were 419 students enrolled. In 1891 the original Athenaeum Building was replaced by the present High School building at a cost of \$100,000. In 1901 the enrollment rose to 458 and the nineteenth Jesuit President, Rev. Albert Dierckes, S.J., was installed.

THE EVENING COLLEGE was established on Oct. 9, 1911 as the School of Commerce, Accounting, and Finance of St. Xavier College. The Class of 1914 was the first to graduate. The twelve members of the class received a degree of Bachelor of Commercial Science. By 1918, Departments of Journalism, Advertising, Sociology, and the Liberal Arts had been added. In that year the Evening Division was made co-educational. For the past 20 years an average of 45 per cent of the enrollment has been women.

When the College moved to a new campus site in Avondale in 1919, the Evening College remained at Seventh and Sycamore streets. In August of 1935 the Evening Division moved to its present location, 520 Sycamore street. The number of students continues to increase constantly.

Xavier still marches on. There are more new buildings, the Thomas J. Logan Chemistry Building in 1932, and the Brockman Residence Hall in 1953. The Graduate Division opened ten years ago. The first television course for college credit in the Cincinnati area was begun in 1954. Like a sturdy, young tree Xavier University has grown steadily through the years from the seed planted by Fenwick and Elet.



Pictured above are the present buildings which house St. Xavier High School at 7th and Sycamore streets as seen at the turn of the century. Then housing St. Xavier College, the buildings depicted are St. Xavier Church, the High School Building, and the Hill Building.

WASHINGTON CONTEST DATES FROM 1841

Verbal Clashes Mark Traditional Holiday Celebration; Learned Discourses Honor First U.S. President

The celebration of Washington's Birthday by a speech program is an old tradition at Xavier, dating back to the earliest days, when St. Xavier College was located downtown at 7th and Sycamore.

Old Tradition

Ever since 1893, Washington's Birthday has been the date for the Alumni Oratorical Contest. The student delivering the best oration at this annual contest is awarded the Washington gold medal. The list of winners of this contest includes such distinguished people as Rev. T. Lincoln Bouscaren, S.J., procurator general of the Society of Jesus, and Dr. Vincent Edward Smith, professor of philosophy at Notre Dame.

But long before the establishment of the Alumni contest, students and faculty of St. Xavier College were celebrating Washington's Birthday with orations and poems. Some interesting accounts of these celebrations of a century ago are given in the yellowed pages of *The Telegraph*, the old diocesan newspaper of Cincinnati.

First Celebration

In 1841, the year after the Jesuits took over the operation of the old Athenaeum and renamed it St. Xavier College, the first Washington Day celebration was held. The account is given by *The Telegraph* of February 27, 1841:

The students of St. Xavier College celebrated the birthday of Washington with appropriate honors. Several of the most distinguished of the Alumni for religious and moral worth, and literary attainments were invited by the patriotic President, to a utile dulce dinner, between which, and the dessert, Mr. Gilmartin delivered an eloquent eulogy on the "Father of his Country." The Birth-day flowers were arranged with a Master-hand.

"Jubilee"

The *Telegraph* for February 26, 1842 describes the following year's celebration, more elaborate than the first:

There was a perfect jam in the College Hall on Tuesday Evening, 22nd February. Many were unable to find places, but those who did, must have been exceedingly gratified if we may judge from the plaudits with which the young speakers were cordially greeted. The members of the Philo-Pedean Society did the chief honors of the Literary and patriotic festival and made it a very jubilee for the audience. A beautiful original ode on the Birth-day of Washington was spiritedly delivered by Master Robert Armstrong of Cincinnati; a well-written French composition, Prose, by Master Henry

Commencement Exercises

(Continued from Page 3)

fully republican as the most patriotic could desire."

The remaining three days of the Commencement are touched upon in an editorial in the Catholic *Telegraph*.

"... During Wednesday, Thursday and Friday evenings the College hall has been crowded to hear the addresses in various languages by the students. Whether we consider the style or the delivery, we doubt whether any institution could furnish so many pupils, giving equal proof of the exceeding care with which they have been instructed."

Barrett, of N. Orleans; and a most eloquent discourse, abounding in bright thoughts, profound reflections, apt and beautiful illustrations and admirable moral lessons derived from the example of Washington, by Mr. Guilmarin, one of the Professors, closed the first part of the exercises. Next in order came the distribution of Medals which must have stirred the heart of many a fond parent with the purest rapture on seeing the rewards publicly conferred on the talents, good conduct, and diligence of their sons.

The College contains, at this time, one hundred and fifty pupils, fifty of whom are in the Classical department. It has been chartered at the present session of Our Legislature.

Growing Tradition

By 1843, the Washington Day celebration was already a tradition of the growing St. Xavier College. The February 18, 1843 issue of *The Telegraph* gives the account of that year's program:

The Birthday of the immortal George Washington will be soon commemorated at the St. Xavier College on the 22nd by the various Societies connected with the institution.

Exercises to commence precisely at 7 o'clock p.m. The following pieces will be spoken. An English poem on the characteristic virtues of Washington by Andrew Francisco, member of the Philopedian Society. A French discourse on the gratitude which Americans owe to the Father of their Country, by Timothy O'Connor, member of the Philopedian Society, lately established among the students and numbering already 14 efficient members.

Big Event

By 1847, the Washington Birthday program was definitely the big event of the year. The February 25, 1847 *Telegraph* gives a glowing account of the great day:

The Societies and students of St. Xavier College celebrated the evening of this glorious day in a glorious manner, at Washington Hall. A spirited ode by Master T. Lonergan;—the first discourse was in French, on Patriotism, by Jerome Hackett—a youth of fine talents and good hope for the future. Washington's Valedictory—the application of its principles—by E. F. Dickinson—was imbued with the right feeling and conveyed the soundest lessons of political and moral conduct—while the crowning effort of the evening—The influence of the Church on Society—by P. McGroarty, Esq. was eminently creditable to the learning, research, good taste, and Catholic Spirit of the interesting speaker.

The Hall was crowded so that many were compelled to return from the doors, unable to obtain admission, and all who were fortunate will not soon forget the rich intellectual feast to which they were helped by the Alumni of the College. There is a freshness, a vigour, a whole-souled enthusiasm, a truthfulness in these exhibitions of our institutions, which, be it prejudice, or what it may, we do not think any others can come up to.

This enthusiasm and pride in the intellectual prowess of the early students of St. Xavier College was justified by the continued growth of Xavier, in size, in reputation, and in solid achievement.

Strong Kinship

Xavier has changed a great deal since 1841, just as journa-

VIRGIN MARY ACCEPTS VOW; SAVES FEARFUL STUDENTS

In 1849 the number of students attending St. Xavier College considerably decreased. We can perhaps gather the explanation of this from a note which appeared in the catalogue of that year: "On account of the prevalence of the cholera the greater part of the commencement exercises have been postponed."

This was not the first visitation of the terrible scourge. The Asiatic cholera, originating in China or Tartary, had reached America in 1832. It came from Europe, not as was popularly supposed, wafted hither on the wings of the winds, but transmitted by vessels crowded with emigrants already suffering from the plague. Starting from the Grosse Isle quarantine station in the St. Lawrence River, the infection spread along the Great Lakes to Chicago, and soon the entire Mississippi Valley as far as New Orleans was afflicted. The contagion rapidly advanced up the Ohio and penetrated the populous regions of the East. In this vicinity the most prominent of its victims was the Right Rev. Edward D. Fenwick, first bishop of Cincinnati, who died at Wooster, Ohio, full of years and merits.

Serious Epidemic

The attack in 1849 devastated Cincinnati to a far greater degree than on the former occasion and, for a time, 200 or more deaths occurred every day. While the pestilence was at its height a deep gloom and solemn fear shrouded the city and business and social life were paralyzed. The physicians, knowing little of the nature of the disease, were at a loss to cure it and they were in the greatest peril since they were the most exposed to it. Though the mortality was at its worst during the hot month of July, huge fires were built in all the streets in an attempt to combat the infection by purifying the air. But all such endeavors were futile and the minds of men were continually oppressed by the dark spectacle of long lines of funeral processions. As is usual on similar occasions many fled to the country and there was danger of the entire city becoming depopulated.

Among those who fell victim to the plague were three members of the Society of Jesus. Fr. Christopher Genelli, author of the *Life of St. Ignatius of Loyola*, had come to this country with the famous missionary, Fr. Weninger. He was returning from St. Louis to Europe in this year of 1849, but when he reached Cincinnati he became ill, the sickness developed into the cholera, and within two days he had died. Such was the varied nature of the disease that at times it struck directly at the heart and death almost immediately resulted; but

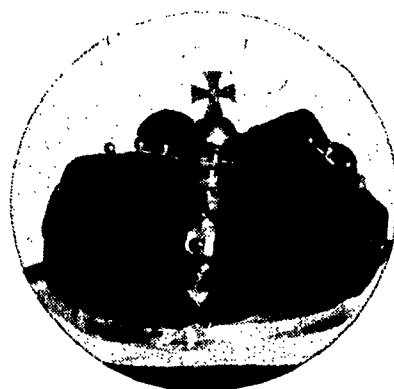
listic style has changed a great deal from the flowery prose of the old *Telegraph*. Nevertheless, we here at Xavier in 1956 have a real bond of kinship with the students of 1841. This 115-year-old tradition is one of the links between the students of today and their predecessors of so many years ago. It is one of the things which make Xavier University a school proud of its past and confident of its future.

The contest will go on, as Xavier will go on, bolstered by its traditions.

often the agony persisted for days, attended with an infinity of suffering.

Martyr Of Charity

Fr. Angelo Maesseele, pastor of St. Xavier Church, died a martyr of charity in the service of the plague-stricken. Scarcely recovered from serious illness, he persevered in visiting the sick in the city hospital and pesthouse till one morning he awoke to find that the symptoms of the cholera had appeared upon himself. Yet, even this did not prevent him from scurrying to the bedside of one more severely afflicted. Immediately on his arrival back at the College he was overcome with the fatal cramps and within



Pictured above is one of the original crowns purchased by the grateful students.

a few hours, after intense but most patient suffering, he expired. In the prime of life, he was 38 years old. He fell, as a soldier of Christ must most desire to fall, in the midst of battle. The third to succumb, though two years later, was the celebrated scholastic, Julius Johnston, who returned from a day of recreation at the Purcell Mansion to die that same night.

Student Action

At this fearful time the students of the college assembled, of their own accord, on the 27th of June, 1849, to take into consideration suitable means of averting the danger of the prevailing epidemic. Cheri Nougues was the leader of the movement and presided at the meeting during which the following resolutions were drawn up:

"Whereas it has pleased Divine Providence to visit this city among others with the dreadful scourge of the cholera which is daily hurrying hundreds to the grave; therefore in order to express our humiliation under divine dispensation, and to testify our confidence in the Holy Mother of God whose patronage we continually implore.

"Resolved—that we offer to the Blessed Virgin a solemn vow that if all the students of this institution be preserved from death by the cholera during the season of its prevalence in this city, we will cause to be made two gold crowns, one for the Blessed Virgin and one for the Infant Jesus, to be placed on their respective images in the chapel of the sodality of the Blessed Virgin."

"Resolved—That a subscription be immediately opened for the purpose of carrying the above resolutions into effect."

"Resolved—That if said vow be accepted, the result shall be published in the Catholic papers of the city, and the crowns be presented with solemn ceremonies."

"Holy Mary, ever Virgin Mother of God, I, Cheri Nougues, for myself, and on behalf of my fel-

low-students of St. Xavier College, in consideration of the danger to which we are exposed during the prevalence of the dreadful sickness with which it has pleased Almighty God to afflict the earth, having the fullest confidence in thy power and willingness to protect us, yet sensible of our unworthiness to be regarded by thee, do solemnly vow and promise to Almighty God, and to thee, that if thou shalt so exert thy power in our behalf that none of us may fall a victim of the Cholera at this season, we will procure two gold crowns, one for thee and one for the Divine Infant, and as soon as may be, will cause them to be placed, with proper ceremonies, on thy statue and that of thy dear Son in this chapel, as a perpetual memorial of thy Mercy and our Gratitude."

The result of this fervent display of confidence in the Mother of God is best told in a letter written by Father Frederick P. Garesche, who was a member of the faculty in 1849, to the Rector of the college in 1904 when the crowns were repaired and beautified:

Witness

"I remember the meeting of the boarders of St. Xavier College in that first year of the cholera in Cincinnati. The whole movement was in the hands of the students, started by Cheri Nougues and a few others of the more advanced in the College. There was some opposition by a few of the boys headed by one whose name I do not recall, a Mexican by birth. He refused to the last to contribute to the purchase of the crowns, saying that he was not afraid to chance the risk. The others were won over by the remonstrances of their companions. The faculty and professors took no part whatever, save that the movement was sanctioned by them."

Misfortune

"Owing to the panic in the city, it was determined to close the College earlier than was the custom. The majority of the boarders, amongst whom was the Mexican, set out for their homes by way of the Ohio and the Mississippi, being accompanied by a priest, Father Mearns. About midway between Cincinnati and New Orleans the Mexican was attacked by the cholera and died. He was buried on the banks of the Mississippi. He was the only one who had not contributed to the crowns, invoking the protection of the Blessed Virgin and trusting in her safety, and who perished from the epidemic. All the rest were immune."

"Madonna In Art" Dante Club Topic

THE NEWS—Mar. 1, 1940—Presenting their second lecture of the year, the Dante Club will offer "The Madonna in Art" to the student body of St. Joseph Academy, in Mount Washington, Tuesday. Members who will give the lecture are Robert G. Kissel, arts junior, and James L. Centner and James W. Hengelbrok, arts sophomores.

All but one of the stories in this 125th Anniversary Section are reprinted from the May 25, 1956 issue of *The News*. —ED.

Catalogues Reveal Early Traditions Of Xavier Campus Life

Backward Glance Indicates Xavier Life Of Yesterday

The First Annual Commencement of St. Xavier College was held on Thursday, June 20, 1841. The exercise began at 8 o'clock in the morning and continued presumably until just before (or just after) bed time. The program mentions no less than 18 numbers, the briefest of which must have occupied at least ten minutes.

It was customary in those days for college students to make a display at Commencement of all the knowledge they had acquired during the preceding school term. Now, the students of Old St. Xavier learned a very great deal between Sept. 1, of one year and July 1, of the next, and as a consequence the program of that First Commencement literally dribbles culture and erudition. For example, the exercises were held in five different languages and unless one were a skilled linguist he was bound to be completely at sea at least three-fourths of the time.

Big Program

But as to the 18 numbers: There was music to begin with. Then followed, as was to be expected, "An Eulogy on Washington, by Andrew Francisco." Next came a French recitation by Louis Ch. Smith, "Les Embarras de Paris" (we do not attempt to translate); and then an original Latin Ode by Francis Eckstein. Verily, "learned and laborious" men were these college students of days gone by!

After some more music Joseph Darr delivered an extract from Childe Harold (about the deep and dark blue Ocean, we suspect.) And then, in swift succession, came an original German oration, "Der Geist deutscher Freiheit," by Philip Rickert, and an original French debate, the chairman of which was John Goodin, P. S. ("P. S." a footnote explains, "stands for member of the Philopedian Society.")

Next some more music and a recitation of Campbell's "Battle of Warsaw," by Robert Armstrong.

Greek Discourse

And now there came the crowning wonder, "An Original Greek Discourse, 'Hyper tes Glosses hellenikes,' by Timothy O'Conner, P. S. . . . We can imagine a present-day college student memorizing eight or ten lines of Homer under stress of dire necessity; but—an original Greek discourse! As Gladstone quaintly remarked, it takes the chromo.

But the end of this was not yet. After the "Glosses Hellenikes" came an Original Ode on Erin—direct forerunner, we suppose, of the contemporary MacSweeney-De Valera-Irish Republic Commencement Orations; and next an original Latin discourse, "Vis Eloquenciae," which must have entranced that part of the audience that knew its Latin. By this time, no doubt, the sun was beginning to set.

Candles Burn

Some more music was followed by a formal debate on the Influence of the Theatre, and a few other features that aren't important. Then finally after more music, came the Distribution of Premiums (by candle light) and that was all. To the sound of yet more music the audience filed from the hall and went home in the dark to its supper.

Quite crowded and eventful, all in all, was that First Commencement day, delightful too, and instructive, but just a trifle wearing.

It would appear that the stu-

dents of Old Xavier led unusual and rather strenuous lives. From 5 o'clock in the morning until 7:30 at night they prayed, studied, recited, and listened to Moral Lectures. There was a study at 5:30 a.m. and another at 6:30 p.m., that even the day scholars were required to attend, so it was not the boarders alone that suffered from this rather too ambitious schedule. . . . But the day scholars did not have to wear frock coats and white trousers, and could spend more than twelve and a half cents per week.

Rules For All

It is all in the First Catalogue (1841-42): "The general age for admission is from 10 to 16. On entering each boarder must be provided with a uniform to be worn upon public occasions: it consists of a blue or black frock coat and white pantaloons. The English is the ordinary language of communication in all the classes, but French and English are spoken indiscriminately during the hours of recreation. With regard to pocket money, it is the wish of the President that no more than twelve and one-half cents a week be allowed to the boarders."

A "public occasion" at Old Xavier must have been a grand and impressive spectacle. We can imagine the young gentlemen of 10 to 16 strutting about in their blue or black frock coats, each of them jingling twelve and a half cents in the pockets of his white pantaloons, while he delivered original Greek discourses or spoke French and English indiscriminately. Really, the splendor and erudition of these predecessors must make us present-day students of Xavier seem dull



This is really a college boy in the year 1850.

and colorless. How many of us own a frock coat? How many of us could quote Homer and Racine, or get along on twelve and a half cents a week?

Finals

Most prominent among the "public occasions" referred to in the Catalogue was the Final Examination, which was conducted orally in the school auditorium before a large and distinguished audience. Imagine, if you can, the sensation of a student compelled to stand upon the stage before a sea of upturned faces and recite the principal parts of "treko" or quote the theorem about the square of the hypotenuse of a right-angled

triangle! Written exams are trying, but not so trying as that.

"Every Thursday in the year," says the Catalogue, "is a day of recreation." This day is spent by the boarders at the Purcell mansion, a country seat about two miles distant from the city, and commanding an extensive view of the Ohio River and surrounding country." So it seems that the students of Old Xavier spent their holidays sitting on the front porch of the Purcell mansion, looking at the river. This betokens either a passionate love of scenery or a lack of imagination.

Tuition

"The terms for boarders are \$155 per session," says the Catalogue. "Music, Drawing and Dancing form extra charges." Dancing! O tempora, O Moses!

Although there is hardly a phase of student life that this First Catalogue does not touch upon, no reference is made in it to smoking, skipping classes, or African golf. We must conclude, therefore, that these pastimes were unknown at Old St. Xavier. As we have already remarked, it was a curious and wonderful institution.

The St. Xavier College Library is first mentioned in the Catalogue of 1849-50, where the fact is recorded that it numbered 6000 volumes. These figures are italicized in order to bring home to the reader the true stupendousness of such a bibliotheca. Through the Catalogue, the Library's slow but steady growth can be traced from year to year. In 1858 it contained 7000 volumes, in 1864 10,000; and thus decade by decade, it grew until the present total of 110,000 volumes was reached.

In 1854, owing to the College's very limited campus space in the heart of a growing city, the dormitories were abolished. St. Xavier became a day school and remained such till the construction of Elet Hall in 1924.

Dorm Days

To judge by the Catalogue it would seem that with the passing of the dormitories there disappeared also most of those quaint and curious customs that make the Old St. Xavier such a fascinating study. No more is heard for example, of frock coats or dancing or public examinations, but there are occasional reminders of the former state of affairs, as when the Catalogue of 1858-59 informs us with fine humor that "The College opens every morning at 6:30 a.m. Students who choose to come before this time must begin to study as soon as they arrive."

Day-Hop Sins

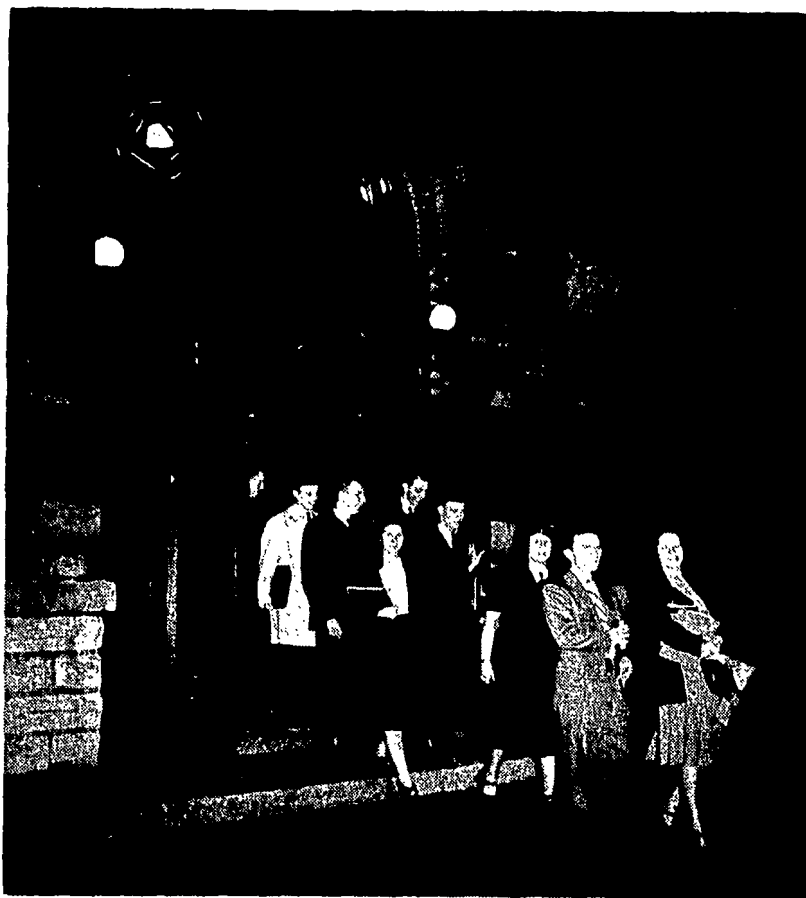
In the Catalogue of the boarding school days there was no mention of the sin of skipping classes. It is significant that in a year or two after the abolishing of the dormitories there appeared a lengthy paragraph, threatening habitual offenders in this respect with "effective correction, and even dismissal, if deemed necessary." In fine, it may readily be seen that with every passing year since 1854 the Old St. Xavier ceased to exist.

The years that followed were filled with toil and hardship. The College had to fight for its very life with many foes, among them the deadly cholera epidemic and the savage intolerance of Know-Nothing movement. Then came perhaps the severest trial of all, the Civil War; but at its close in 1865 we find St. Xavier flourishing with an enrollment now of 220 pupils and a faculty of 17 members.

Night Classes Attract Many; EC Opens Door To Knowledge

The Xavier University Evening Division was opened on Oct. 9, 1911, as the School of Commerce, Accounting, and Finance of St. Xavier College. Classes were conducted in the college lecture rooms at Seventh and Sycamore Streets.

The new department was opened because there was a



For years, Cincinnatians have availed themselves of the opportunities offered by the Evening College. Many such groups have passed through the historic gates that open to Xavier education.

demand for a higher and a more adequate system of education adapted to the requirements of modern commercial life. It aimed toward education of men in the methods of modern-day business and thereby to add to their efficiency, keeping in mind, however, the eternal principles of truth and honesty as laid down in sound ethics and general doctrines of political economy which are based on correct ethics.

During the 1911-12 academic year 100 students, both regular and special, enrolled at the new School of Commerce, Accounting, and Finance, and all of these men maintained their interest throughout the session. In the following years the number of students increased considerably.

The first class to graduate from the new department was the class of 1914. The members of that class—12 in number—received a degree of Bachelor of Commercial Science. Several of them later took the examinations of the Ohio Board of Accountancy.

A Department of Journalism was added to the Evening Division in 1913, a Department of Advertising in 1914, and a Department of Sociology in 1918. These new departments were eventually incorporated into the Department of Commerce and Finance, and the Department of Liberal Arts.

The Department of Liberal Arts of the Evening Division grew steadily until now it is equal in size to the Department of Commerce and Finance.

In 1918 the Evening Division was made co-educational. This action was prompted by an increasing demand from the commercial world for trained women to fill the places of experienced business men who had gone into the armed forces during World War I. During the following years the enrollment of women increased in number, and for the past 20 years they have repre-

sented an average of 45 per cent of the students attending the evening college.

When the day college was moved to Evanston in 1919 the evening college remained at Seventh and Sycamore streets. In Aug., 1935, the Evening Division moved to its present location, 520 Sycamore street.

There are various student activities and student organizations in the Xavier University Evening Division for the purpose of prompting religion, social, academic, and cultural relations among the student body: the Social Club, the Economics Club, the Family Relations Club, Kappa Sigma Mu, the Xavier Accounting Society, the Xavier University Alumnae Association, and the Xavier television program. All of these organizations and activities are under the supervision of the Dean.

The Evening Division also has a system of awards for deserving students: the Kappa Sigma Mu Scholarship Award; the J. D. Cloud Accounting Award; the John T. Nolan Jr. Catholic Literature Award; the Xavier University Alumnae Association Scholarship Award; the Accounting Award of the Cincinnati Chapter, American Society of Women Accountants; the Cincinnati Industrial Advertisers Award; the Cincinnati Chapter, National Association of Cost Accountants Manuscript Writing Award.

The Xavier Evening Division is an integral part of Xavier. The standards of academic achievement are equivalent in method, character, and credit value to those of the day school. The liberal arts courses and instructors are, with few exceptions, the same as those for the day school. Business, professional, technical, literary, and cultural training are integrated in a well-balanced program of general education in harmony with the Catholic philosophy of life.

GREAT FIRE DESTROYS XAVIER CHURCH

Mysterious Fire Breaks Out; Arson Or Accident?

By Robert E. Manning, S.J.
Pastor Of Bellarmine Chapel

One morning in 1882, during Holy Week, a priest of St. Xavier College, returning from a convent where he had just said Mass, was passing through the vestibule of St. Xavier Church. The new bells were being raised to the towers, and he noticed several strangers standing around watching the work. He heard one of them remark, "You can bet those bells will never ring."

On Holy Thursday three men entered the church and asked for the Brother Sacristan. They wished him to show them around, they said, and explain the significance of the Repository, brilliant with lights, before which some parishioners were kneeling. At least two of them did. The third was seen to slip away and mount the stairs above the choir loft to the tower.

Fire Breaks Out

That night, shortly before one o'clock, a disastrous fire broke out in the church.

In his room above the sacristy the Brother who had care of the church retired about midnight. He awoke to find his room filled with smoke and the glare of fire coming through a window which looked out upon the main altar. The priests in the Athenaeum were hurriedly aroused, and Fathers Baselmans and William Poland rushed into the church and rescued the Blessed Sacrament. The large altar was in flames.

From across the street, the fire department, the Fours, as they were called, came dashing over at the first alarm. As yet there was no sign of fire about the exterior of the building, but one of the men later said, "A strange light glowed within the rosette window, and it looked like a full red moon when rising over Mt. Adams."

Ceiling Collapses

The Fours broke open the front door and were dragging the hose toward the altar just as the ceiling and rafters collapsed, forcing them to retreat from the falling debris. Tongues of fire were now seen darting along the edges of the roof, and they grew larger till soon the entire building was ablaze.

Confined by the stone walls, the flames roared up through the tower, which served as a flue, and poured forth in volumes from its windows, lighting the whole eastern part of the city. The cupola became red-hot and, the bells and clock melting, the glare was streaked with colored pillars of fire.

Sadness Reigns

Meanwhile a great crowd had gathered, and all eyes were fixed on the cross above the tower. It was hoped the sacred symbol would withstand the conflagration. But it, too, was doomed. After a little, it swayed, quivered for an instant, toppled from its base, and fell with a loud crash into the fiery abyss, sending up a shower of sparks that flew to the dark heavens like stars. A cry of pain rose from the spectators as it fell. But across the street a drunken devil looked out from a saloon and, seeing the downfall of the symbol of Christianity, waved his cap in the air and cried out with shouts of delight. He was seized by the shoulders and hustled back into the den, or the crowd would have mobbed him.

The Jesuit community had assembled in the schoolyard and stood gazing in dismay at the great disaster. Saddest of all was

the old pastor, Father Driscoll. Sympathizing neighbors tried to console him and one, Patrick Poland, gave him a check that same night for \$2,000 toward a new church.

On Good Friday morning, at the usual hour for services, people from the borders of the parish, not knowing what had occurred, came and found the church in ruins. Rain was pouring from the skies but many of them knelt in the street to do reverence and to weep before the fallen cross.

Contributions

It was a gloomy Easter for priests and people. Dense crowds stood all day long in front of the unsightly holocaust—"a sad spectacle," a contemporary relates, "to see the faces of the people as they gazed upon the shattered tower, the charred portals, and the blackened rafters of the building which but two days before had been a beautiful sanctuary, a veritable haven of rest to many a weary soul."

Soon, however, contributions began pouring in, not only from the rest of the city, but from the rest of Ohio and from other states, from Protestants and in-



St. Xavier Church Aflame

fidels. The priests of the diocese, the religious orders, the children of the parochial schools, all did what they could, some even begging from door to door. Bishop Elder urged the Jesuits to have confidence and to rebuild.

New Church

Within a year the new church was completed. It was dedicated on the feast of the Ascension, May 3, 1883. The Daily Times wrote of it: "The interior is grand. The pillars are graceful, the arches and vaults all interwoven and kept harmonious. There is no heavy or depressing effects as has been truly said of the old church. St. Xavier's has the proportions and features which, combined, produce a grand effect and give a very atmosphere of worship. Many greater churches of this order in Europe are less impressive on the mind of the beholder than is St. Xavier's." Thus the Daily Times commented on St. Xavier Church.

Accident Or Arson

The origin of the fire remained a mystery. About a week previous a violent anti-Catholic society had been exposed in the city, and though it was far from the thoughts of the priest to accuse the members of this organization, yet some of the parishioners working with them in the factories had heard strange remarks as "there will be fun in your church tomorrow"—remarks which at the time they did not understand, but which they later reported to the Fathers. Father James O'Meara, who was on the faculty of the College in those days and who has left an account of the affair, tells of finding at the top of the winding stairs to the tower a small iron disk which could have held an explosive. He believes it was placed there by the stranger who ascended to the tower on Holy Thursday morning.

EARLY JESUIT SCHOLASTIC RECORDS LIFE IN JOURNAL

Lawyer, Father of Family Becomes Convert to Faith

"His name is held in benediction by those who knew him best. Many an aged eye is dimmed with affectionate tears at his memory." With these words one who was a student at St. Xavier College in 1850 attests the esteem in which Mr. Julius Johnston, S.J., a celebrated scholastic, was held. So great was his influence, so universally was he beloved, that after the cholera carried him off untimely in 1851 the attendance at the College appreciably diminished.

Mr. Johnston, a Virginian, had been reared in the Protestant religion, but as he grew to manhood, divine grace touched him and he was converted to the true faith. Though a lawyer and burdened with the care of a family, he led such a pious life in the world that he is believed to have been gifted even then with a lofty spirit of prayer and love of God. Eventually, after the death of his wife, having provided for his two young daughters, he entered the Society of Jesus in August, 1846.

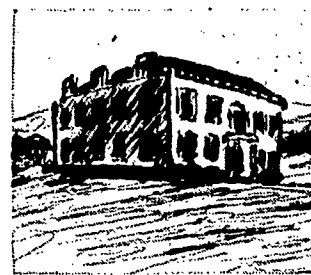
Untimely Death

His stay at Xavier was brief— but two years. During this time, he kept a personal diary which, written in Latin and English, is now one of the treasures of the archives of Xavier. This daily account, begun on October 1, 1850, is continued, in his own writing, to June 8, 1851, two days before he died. Some other hand entered the following account of his death:

The writer of this Diary went today to the Villa (i.e. the Purcell Mansion) in fairly good health but he returned at six o'clock attacked by the cholera morbus. This excellent religious immediately asked for the last sacraments, which were administered by Father Wipern, and, with difficulty, due to the convulsions he was suffering, he made a public confession and received with the utmost devotion the extreme unction and Holy Viaticum. He prayed almost continuously. Father Rector (Father De Blicek) was summoned and from him he asked pardon of his faults and commended to him his two daughters who were living in St. Louis. With wonderful patience he bore his sufferings and gave great edification to the doctors and others who assisted him. Finally after an agony of about five hours, he peacefully passed away, to the profound grief of all the Jesuits to whom he had given an example of a fervent religious."

Expansion

Many references in the diary are to the Purcell Mansion, mentioned above, the villa to which Mr. Johnston enjoyed walking on recreation days. This was the site of the Jesuits' first attempt at expansion in Cincinnati. The Mansion, bought from Bishop Purcell in 1844, a spacious and handsome building on a fine tract of land, was on Walnut Hills, overlooking the Ohio and commanding a panoramic view of the river, Fulton, Newport, Covington and other parts of Ohio and Kentucky. Its present boundaries would be—on the west, Salutaris avenue; on the north, a line beginning at Mc-



Purcell Mansion, Early Xavier Villa

Millan and running east to Moor-man avenue. On the south, the property extended some distance over the brow of the hill. Here in 1848 the St. Xavier Preparatory School was begun for boys from eight to thirteen years of age. The school lasted only two years, though for a time the superior in charge was Rev. George Carrell, S.J., later first bishop of Covington. Thereafter till 1873 the buildings and grounds were used a place of recreation for the students and as a villa for the Jesuits.

Ineffable Poetry

Mr. Johnston was not so lost in the contemplation of the life to come that he was blind to the beauties of this. In the diary for Oct. 17, 1850, he writes: "Went with boys to the Mansion. Took notice of the great beauty of the woods with their various colored hues, reminding me of the mountains of Virginia and stirring my soul with great recollections. What a subject for poetry! What thoughts, what feelings! What a union of the beautiful and sublime! Beauty is the gorgeous dyes that cover the trees. Sublimity in the deep suggestions of the Future and Infinite. Who has ever analyzed this effect of the Autumn scenery? Many breasts have caught the feeling, but where is the pen that expressed it?"

Entries

Many of the entries have to do with matters of discipline and other duties connected with his office of prefect of studies:

"Today Father Rector directed something be done to restrain the

Creoles from speaking French."

"A Spanish boy from Cuba arrived in charge of Mr. Alden, consul for the King of Wurtemberg."

"Boys made some disturbance in the Refectory in consequence of not finding the dinner as good as they expected."

"It was announced to the students that the *ars gladiatoria* (fencing) was to be begun."

"Remitted to Hon. Elisha Whittlesy, General Agent of the Washington National Monument Fund, a draft for \$14.25, the proceeds of a collection made among the boys for the Washington Monument."

Meditation

But, by far, the greater part of the diary contains his profound and deeply fervent thoughts on matters of the spirit. It will be sufficient to quote his words written on New Year's Day, 1851, the year in which he was to die.

"Prepared a good meditation for the New Year and rose with alacrity and joy of heart to make it. The last year terminated in leaving a warm desire of heart to begin the present one with a strong determination to fulfill it better than I did the last. Meditation turned on the motive of Jesus in shedding His blood for us. It would not be anything but Love. He loved us from the beginning because He created us. He loved us to the end because, though fallen, we were still in some manner like to the image of God, and that image was capable by grace of being restored. Love made Him our mediator, our intercessor, and Wisdom made Him adopt that mode of intercession which He did . . . For the love of God then who first loved us, let us rise and work. Let us return love for love. What am I to do this year? What motive, what purpose and what means? My end must be the same as last year but it must be far better carried out. That end is HUMILITY, the motive must be LOVE, the means MORTIFICATION. With these then I begin the year."

Mad Butcher Scares Boys, Slashes Rector With Knife

It happened in 1871, when Sycamore street was paved with cobblestones and, its brick sidewalks were uneven; when droves of pigs were a daily sight passing in front of the College on their way from the levee to the slaughter houses which lined the hill, and Cincinnati was commonly known as Porkopolis.

One afternoon in the spring a crazy butcher came dashing wild-eyed into the Hill Building, the faculty residence at 7th and Sycamore. On the first floor were some classrooms, in one of which several students were present at that perennial institution, the 'jug.' Through the glass door they saw him run down the corridor shouting out something about golden chalices and treasures hidden in the building.

The treasurer, Father Lawlor, whose offices were nearby, hurried out, grappled with the fellow, tried to reckon with him. But he broke away and made for the stairs. Father Thomas O'Neil, the rector at the time, happened upon the scene, took after him, caught him halfway

up the stairs, seized and pinned him to the wall. But the maniac was brawny and very strong. Squirring from the grip of Father O'Neil, himself by no means a weakling, he managed to draw a knife and slashed the Rector across both arms, inflicting serious wounds. Close on his trail however were Father Lawlor, the boys from the jug, and two lay-brothers who from the kitchen had heard the shouting. Together they overpowered the fellow and carried him like a corpse to the front porch. But he was still dangerous. The Fathers hailed the firemen across the street who came with a wagon and hustled him off to jail.

All were thankful that the affair had not turned out worse. Upstairs lived two very old and feeble priests, Fathers Verreydt and De Leeuw, both famous pioneer Jesuits who were spending their last days at St. Xavier's. Very likely they would have fallen victims to the butcher's knives.

The whole story was featured by an eastern magazine in a series of cartoons.

Xavier Students Come From Distant Lands

By Sr. Florentia, O.S.U.

In the concourse of students on the campus at Xavier this summer, one meets people from various walks of life including priests, both secular and religious, seminarians, ministers, sisters from twenty-two



Cleto Rial

different communities, school superintendents, principals, and students from many states and countries all working toward the same goal. From this group we have selected three foreign colleagues who, we know, will interest you.

First, we shall introduce Cleto Rial from Sudan in West Africa. Cleto is a graduate from the parochial high school in Sudan which is conducted by the Sons of the Sacred Heart, and he is here at Xavier on a scholarship. He arrived in Cincinnati last September to begin his studies.

He is very happy here. "On the whole," he says, "I find the American people to be interesting, sociable, and very intellectual. As to the standards of living, in most instances, I believe they exceed those of the majority of people in my homeland." Cleto is amazed at the hustle and bustle of the American public, and the craze for money. He is rather fond of the food served in the cafeteria, but it was not always thus; at first, it wasn't too appetizing.

Cleto is the third in a family of five. He has two brothers and two sisters. His uncle is the Chieftain of the Golo Tribe which is composed of approximately seven hundred members. The Chief has a four member council who assist him in the governing of the tribe. He administers justice, regulates taxes, and as the name implies is the head.

There is the possibility that Cleto could one day inherit the Chieftainship, but his interest doesn't lie in that channel. He is majoring in political science, and his ambition is to enter politics upon his return to his native land where he feels that he can be of greater service to more people.

Now if you will step upon our magic carpet we shall take you to the Far East without leaving the Campus by presenting Young Hoon Oh who hails from Seoul, Korea.

Our Korean is here because of the encouragement received from Dr. John Chang, the vice president of Korea, a personal friend of Dr. Joseph Link, Jr. who spent a year in Korea as attache to the U.S. Embassy at Pusan. It was through Dr. Link that Xavier became known to Dr. Chang, and that Mr. Oh is now a student here.

Mr. Oh, whose Christian name is Paul, is the eldest in a family of six children, three boys and three girls. He readily admits that he misses his family very much, and at times is even homesick. His father, a great industrialist, is the head of a large manufacturing concern.

Paul attended the Seoul National University for one and a half years previous to coming

here eighteen months ago.

He says the American people are fine and in comparing the two countries, their customs and their manner of living there are some differences in all respects, save one and we quote, "We are all human beings."

Paul's ambition is to continue his education until he has his master's degree. He will then return to Korea for two special reasons, his family and politics.

The third and last student to acquaint you with today is also from Asia. He comes from Teheran, the Capital City of Iran which is located in the southwestern part of the Continent.

Shapour Samii spent fifteen months at Fort Knox in '48 and '49 studying electricity and associated army officer training.

Upon his return to Iran in 1950 he was instructor in radio, elec-



Shapour Samii

tricity, and tactics at the military university from which he was graduated. Nineteen hundred fifty-four found him again at Fort Knox this time enrolled in the regular advanced training as a Major.

Unlike our two other students, Mr. Samii is a married man. His wife is the former Miss Marilyn Tyler from Fort Thomas, Ky. to whom he was married in Jan., 1955. Mr. Samii has three brothers and three sisters. One of the brothers is a Colonel in the army, one a Minister of Finance, and the third is a mechanical engineer who is at the present time touring the U.S.A.

In the army one gets around and in July, '55, Major Samii returned to Teheran, and this time his wife was introduced to his family and friends. After a period of six months he retired from the army, and with his wife came back to the United States and on to Kentucky. He then matriculated at Center College in Danville, Ky. He is majoring in economics, and plans to continue his work for his master's degree.

He says that adjusting oneself to the American way of living isn't difficult for an educated person, and he thinks that the government of the U.S. is wonderful. He also stated, "I only wish that the freedom of the United States would extend to all countries of the world."

Mr. Samii came to Xavier this summer because he had been told that participation and class discussion is encouraged and also because of the widespread reputation of Xavier's professors.

Air-cooled Room Awaits

Do you know that there is one Xavier classroom that is air-conditioned; that any and all students are welcome at any time? There's no homework and only minimum attendance requirements. Credit is given if you come only once. And best of all, the teacher has everything and is absolutely guaranteed to be the best. Stop by, spend some time, and see for yourself . . . in the Chapel.

THE READER WRITES

(Continued from Page 2)

a MUST, wouldn't it be possible to ease the mental load by scheduling the finals over a three-day period. All first-period exams might be taken on one day; second-period, on another, etc.

Name Withheld

Ed. Note: Dr. McCoy's answers, "The suggestion for scheduling examinations over the last three days of the Summer Session is a good one except that, human nature being what it is, the last two days after exams scheduled for the third last meeting would be anti-climatic, and Summer Sessions can not be shortened by two classes without the loss of one-fifteenth of the session, a catastrophe too awful to contemplate! We do encourage holding exams on the second last day of the term, in certain classes when a last class devoted to discussing the exam is considered a profitable learning experience."

Korean Son Visits XU

John Chang, Jr., a Maryknoll seminarian from New York, was a visitor on the campus of Xavier University this summer during his vacation in Cincinnati. Mr. Chang is the oldest son of Dr. John Chang, vice-president of the Republic of Korea who recently won on the opposition ticket to Syngman Rhee and who is the recognized Roman Catholic leader in South Korea.

XAVIER FORUM

QUESTION: What do you think of Federal aid to education?

Victor J. Effler, an alumnus of Xavier, class '51, spent four years in the armed forces as a sailor. He was discharged in Sept. '55, and enrolled in the Graduate Division February of this year. Mr. Effler, a married man, has this to say about federal aid to schools.

"If federal aid to all schools would carry with it restrictions and requirements, interfering with the philosophy of the private schools, then the Roman Catholic School system would either reject it or defeat its own purpose."

Granting that the aid could be had with no restrictions, would it be just?

"If the government is interested in raising the standards of education in certain parts of the nation through federal aid then, it must be interested in all institutions which would better their educational program through federal aid. The gov-

ernment should be interested in the quality of education in private schools because the youth of today are tomorrow's citizens.

From a negative stand point, the Roman Catholic School systems save the government billions of dollars yearly through their own parochial schools which they build and support. In the light of service that we render to the government, federal aid is certainly appropriate."

Hugo G. Eichelberg, doing graduate work at Xavier, is a teacher in the Batavia High School, Batavia, Ohio.

Mr. Eichelberg's opinion on federal aid to schools is this. "Since the entire country benefits from having well educated citizens, and because some states are too poor to provide adequate education for their children, federal aid is imperative to all states on a basis of need.

However, proper safeguards must be established that federal money will not be used as an instrument of control over the states in the field of education.

The above theory applies equally to aid extended to private and parochial schools, as long as the above safeguards are provided, and federal money is not used directly to teach religion. It must be remembered that the children attending these schools are taxpayer's children as well as the children in the public schools, and as such are entitled to similar benefits.

Keeping the above provisions in mind I would welcome federal aid to all levels of education. I believe it has become necessary. I do not believe that this violates the constitutional principle of separation of church and state."

Lovell Sanders, the physical science teacher at the Indian Hill High School, received his B.S. in Education at the Rio Grande College in '49 and will get his M.Ed. at Xavier this summer.

Mr. Sanders' answer to the question of federal aid to all schools is to the point. "Federal aid, if granted, must be shared equally without regard to creed or color."

Sister Daniel, C.S.J. who teaches in the St. Rose de Lima School in New Orleans, La. expressed her views on Federal Aid to all schools in these words, "Depending on federal aid is treading on dangerous territory. Whatever the federal government supports, it has a right to control. Therefore by depending Federal Aid, parochial schools are thereby assisting in giving right of control to a few hands.

However, as a right, parochial schools do have a right to federal aid. Are not parochial school supporters likewise taxpayers? And are not parochial schools public schools in reality in so far as they serve the public?"

Jesuit Pianist Plays

Rev. John H. Reinke, S.J., has been invited to play with the Cincinnati Symphony Orchestra on November 20 when it plays at the Xavier Stadium.

PR EXPERTS



Lecturing in Educational Television during the School Public Relation classes is Mr. Uberto Neely, General Manager of WCET, Cincinnati's Educational TV Station, with graduate students left to right: Sister James, O.S.F., St. Aloysius Academy, New Lexington, Ohio; Mr. James Caldwell, faculty of Roosevelt Junior High, Hamilton, Ohio; Lt. John C. Allen, ROTC faculty of Xavier University; and Sister Lawrence, O.S.F., principal of Sacred Heart School, Eggertsville, New York.



Shown above is Mr. John F. Locke, director of community relations, Cincinnati Public Schools, after his recent lecture in the School Public Relations Class. Left to right: Sister M. Rosalita, O.S.F., Sister Rose Virginia Brown, S.C., and Sister Mary A. Fleischman, C.P.P.S.

President Forsees Rapid Growth; Calls More Lay Teachers To Serve

Increasing Number Call For Additional Facilities; Co-education Not Probable

By Sister Jane, O.S.U., Editor

"Studies indicate that Xavier's enrollment will near 6400 in the years 1965-1970—twice what it was last year," said Very Rev. Paul L. O'Connor, S.J., president. With this knowledge and since "Jesuits are not multiplying as fast as students," Xavier's real need is for more capable lay teachers.

Father O'Connor said that the physical needs of the school, though just as real, are secondary to the need for trained teachers. Since decent salaries are necessary to meet this need, the University has been trying in the last five years to do something about them. Salaries have risen 20 per cent during this period.

The President smiled as he stated that he wouldn't turn down a new Union building or dormitory, both of which are needed; but a classroom building is his first choice, since in a city as large as Cincinnati there are so many day students.

New classrooms would free present ones for much needed office space and would remove the necessity of late afternoon classes "which are appreciated by neither teachers nor students."

A dormitory will be needed by 1965 when predictions indicate 1000 boarders instead of last year's 500.

Fr. O'Connor doesn't see co-education in the near future of Xavier, because of the high enrollment of boys and because Cincinnati has two excellent Catholic colleges for girls. He also mentioned the advantages in having some women teachers for girls.

Father smiled again in his

Graduate School Growth Marked

(Continued from Page 1)

over the ten year period, the percentage enrollment of the lay people increased from 7 per cent to 37 per cent in 1956.

Over 700 graduates were enrolled in the spring semester of 1955-56. Of those enrolled, approximately 40 per cent were non-Catholics.

Enrollment in the graduate division, while largely drawn from the Cincinnati area, has come from all parts of the United States and from Germany, India, Japan, Canada, and South America.

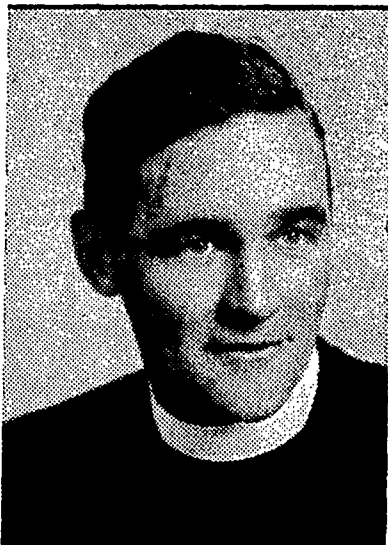
In 1946 the Graduate School had departments in classical languages, chemistry, education, English, and mathematics. Two courses were then offered to the 69 students in the department of education. In 1956 the 300 students in the educational department have a choice among 21 different courses.

Graduate departments in history, philosophy, and business administration have been added to the division.

Dr. Thomas J. Hailstones, director of business programs, feels that the MBA program accommodates those who desire an advanced degree, but do not have the time to attend the school full time.

Xavier's Graduate School ranks seventh in size among the 28 Jesuit colleges and universities. However, it has the largest Master of Business Administration degree program among the Jesuit schools.

Commenting on the possibilities of granting doctorates, Dr. McCoy stated that there will be no thought of it for at least five years. At present, Xavier University is satisfying the needs of the community it serves.



University Head

warm, friendly way as he added, "There are, however, certain advantages to co-education in colleges. Boys and girls have contact with each other in the normal way of life which lessens the number of mixed marriages. The summer sessions have shown that even one Sister or girl in the classroom brings out the refinement in the boys."

His job as President of Xavier allows this cordial, amicable priest little time for either the intimate spiritual contact with young men which he had as a Navy chaplain or the intellectual contact he enjoyed during his seven years as dean of the College of Liberal Arts. Fr. O'Connor estimates that no more than five students have seen the inside of his office during his past year as president.

His work with the public, industry, and the alumni allows him little time for meeting the students on campus. He does enjoy close contact with the faculty, but would prefer that his job involved less signing of letters and more contact with the students.

That Fr. O'Connor has not been introduced to all of the summer school students is evident in this

incident that happened on campus. One of the Sisters, not knowing who he was, asked him what he taught. The President replied that one had to be very well educated to teach and that he worked in one of the offices. "Too bad," was the Sister's reply.

Father Shields Directs Meeting

Today marks the close of Xavier's fourth annual conference on Business Problems of Catholic Institutions.

This three-day meeting, directed by Rev. Thomas M. Shields, S.J., was designed to give basic, profitable information to religious and lay people responsible for administrative duties in colleges, academies, hospitals, and other religious institutions.

Lecturers and their discussion topics included Rev. James O'Connor, S.J., "Canon Law: Principles Governing Temporal Administration"; Mr. Lawrence W. Selzer, trust officer for the Central Trust Company, "Tax Requirements and Advantages for Charitable Institutions"; Sister Elise, S.C., "A Sound Insurance Program"; and Mr. William A. Regan, attorney, "Civil Law in Relation to Catholic Institutions."

SAILS AWAY



Rev. Joseph F. Scharf, S.J., left Xavier University July 20. His destination is Nepal, a country north of India, where he will join the faculty of the Godawari School in Kathmandu, the capital of Nepal.

THE WINNER



Rev. Anthony Lauck, C.S.C., a Notre Dame art professor who judged the Sacred Heart Art Contest is shown with Very Rev. Paul L. O'Connor, S.J., president, as they admire the winning painting.

Fall Semester Inaugurates General Studies Program

The Program of General Studies, announced last fall, will be inaugurated in September when the fall semester begins. The program, which was planned by the late Dean Gilbert F. Stein, S.J., has a two-fold purpose.

First, it is designed for those students who plan to spend only two years in college and do not intend to become candidates for degrees.

Second, it will offer opportunities for special assistance to those students who, because of deficient background, could normally be accepted only on a probationary basis.

Students who show exceptional progress may be transferred to the College of Liberal Arts for a regular degree program after any semester in which they maintain a sufficiently high average. However, students who are enrolled in a degree program, but are not making satisfactory progress, will not be permitted to transfer to the general studies program.

All courses offered in the program are the same liberal arts courses that are offered degree students, except that extra instructional hours will be devoted to basic subjects like English and mathematics. There will be added counselling for those in the program.

The program is not an escape for failures from the degree pro-

grams nor a device for admitting all applicants. It is "not a watered-down program but a slowed-down program" to allow students who have certain weaknesses to spend more time in remedial work.

Music School, Xavier Cooperate

For the first time in the history of Xavier University, and significantly with the first commencement of the newly organized College-Conservatory of Music, four degrees were jointly conferred in a newly affiliated program between the two schools in the field of radio-television arts.

Bill Gallagher and Tom Walsh received their Bachelor of Science degrees in English at Xavier University in June of this year, with a minor in radio-television arts taken at the downtown campus of the College-Conservatory. The Master of Education degree, with a major in communication arts, was conferred in June on Nick Rice and in August will be conferred on Lewis Patton.

Both men have taken 12 graduate hours toward the Master's degree at the College-Conservatory.

The downtown campus of the College-Conservatory has four completely equipped radio studios, master control, a professional faculty, and a completely equipped operating television station in Music Hall, known as WCET, Cincinnati's Educational TV Station, with some \$200,000 in equipment.

Mr. Fred Smith, administrator of the College-Conservatory, Dr. Walter S. Schmidt, president, Dr. Thomas Hogan, Sr., chairman of the Board, and Dr. Joseph Link, Jr., director of the Radio-TV Arts Department, have been instrumental in working out the affiliation and exchange of credits for the professional area of radio-TV with the Very Rev. Paul L. O'Connor, S.J., president of Xavier, and Dr. Raymond F. McCoy, dean of the Graduate School.

Father Wenzel Lectures To Nuns

In keeping with the 400th anniversary of the death of Ignatius Loyola, the Sisters in summer session at Xavier, on July 10 heard a lecture on "Ignatian Spirituality" by Rev. John Wenzel, S.J., sodality director.

Father Wenzel paid tribute to this saint and founder of the Jesuits by emphasizing his humanness which is sometimes forgotten when depicting his rigid military traits.

Students Look to the Latins Through New Xavier Institute

By Sister Florentia, O.S.U. Feature Editor

Establishment of an Institute of Hispanic Studies at Xavier University was announced in January by the Very Reverend Paul L. O'Connor, S.J., president.

The Institute of Hispanic Studies was established by the University to coordinate, and develop the facilities of Xavier University for the study of Hispanic culture and civilization because the Hispanic world forms such a vital part of our defense.

The Treaty of Rio de Janeiro, an inter-American defense pact, guard the western hemisphere against aggression, and the United States is closely bound to Portugal through the North

Atlantic Treaty Organization and to Spain by a separate defense pact. Latin America, furthermore, provides many natural resources essential to our defense program and in return receives manufactured products essential to its economy and in many cases vital to its defense.

The Institute will be of great assistance to foreign-born students in planning a program of studies best suited to their purposes in coming to Xavier.

The Institute is administered by a Director, Dr. Edward J. Goodman, Xavier specialist in Spanish history, with the Cuban-born Dr. Matias Vego of the Modern Languages Department as associate director.